خدا بخش لائبریری

جدید غزل

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۱۹۸۷ء

مجلس ادارہ کے لئے پبلشرز پرنٹرز اینڈ ایڈورٹائزرز پریس، دہلی سے چھپوا کر شائع کیا ——— پرنٹر: عابد خان

جرنل کے خریداروں سے

سال کا آغاز حق سے مناسب معلوم ہوتا ہے
اس لیے نمبر ۴۴ جو جنوری ۱۹۸۸ء کا پہلا پرچہ ہوتا تھا
دسمبر ۸۷ء ہی میں شائع کر کے ہم آپ سے اپنی گئی کو مناسب
تر امداد پر لانے کی اجازت چاہتے ہیں۔ ۱۹۸۸ء سے
قیمتوں میں اضافے کی بنا پر جرنل کا زر سالانہ ساٹھ روپے کے
بجائے ستر روپے ہوگا اور جرنل کو آفسٹ پر شائع کر کے
پیش کیا جائے گا۔ لہٰذا ۱۹۸۸ء کا جنوری۔ مارچ کا جرنل نمبر ۴۵ ہوگا۔

مرزا عبدالقادر بیدل

پروفیسر شاہ عطاء الرحمٰن عطاؔ کاکوی

مرزا بیدل کہ رسا تا سخن است پیغمبر و غوث و پیشوائے سخن است
یکتاست در آفریدن طرز کلام باللہ کہ پئے سخن خدائے سخن است

یہ اس شخص کی رباعی ہے جس کو بیدل سے والہانہ تعلق تھا۔ جس نے اپنی عمر کا بیشتر حصہ بیدل کی صحبت میں گزارا۔ خود اس کا قول ہے کہ اس نے بیدل سے ایک ہزار سے زیادہ بار ملاقات کی ہے۔ بیدل کی زندگی کے شب و روز کا وہ محرم ہے۔ اس نے بیدل کو پورے طور پر پرکھا۔ خود ان سے معلومات حاصل کیں۔ اس لیے اس کا بیان ایک معتبر راوی کی حیثیت رکھتا ہے۔ وہ لکھتا ہے کہ:

"بیدل قوم مغول کے قبیلہ ارلاس سے تعلق رکھتے تھے۔ تورانی الاصل اکبرآبادی الوطن۔ لاہور نورآبادی کا قول کہ وہ لاہوری تھے ساقط الاعتبار ہے۔

خوشگو نے یہ بات واضح نہیں کی کہ بیدل کے اجداد ہندوستان کب آئے اور کہاں قیام پذیر ہوئے۔ میرا خیال یہ ہے کہ مغل قوموں کے مختلف قبیلوں کی خانہ جنگیوں کے دوران بیدل کے اجداد ہجرت کر کے اکبرآباد (آگرہ) میں متوطن ہوئے۔ کیونکہ اس زمانے میں ہندوستان کا دارالسلطنت اکبرآباد ہی تھا اور یہیں فراغت کے مواقع تھے۔

بیدل کے اور ان کے بزرگوں کا نہ نام معلوم ہے نہ نشان۔ ان کے والد مرزا عبدالخالق پہلے کچھ ملازمت میں منسلک ہوئے مگر آخیر عمر میں وہ ترک لباس کر کے صوفی [illegible] بن گئے۔ اور حضرت شاہ کمال قدس سرہ سا کن رانی ساگر کے معتقد ہو کر سلسلہ قادریہ میں شرف بیعت سے سرفراز ہوئے۔

بیدل کے مقام پیدائش کا فیصلہ عرصہ تک متنازع [illegible] اور ماہلد کے قریب قریب کل تذکروں میں ان کی پیدائش عظیم آباد کی بتائی گئی ہے۔ اور [illegible] کے نام کے ساتھ عظیم آبادی ایک جزو لاینفک بن گیا۔ اور آج تک وہ اسی نام سے یاد کیے جاتے ہیں [illegible] نہیں ہے۔

میرے استاد محترم شاد عظیم آبادی جو بیدل سے تقریباً [illegible] سال بعد پیدا ہوئے وہ بغیر

کی اسند کے بیدلؔ کو پٹنہ کے محلہ پٹن دیوی کا باشندہ قرار دیتے ہیں۔ استاد محترم بڑے سخنور ہونے کے ساتھ بڑے سخن ساز بھی تھے۔ انھوں نے تو یہاں تک لکھ دیا ہے کہ جب وہ پٹنہ کو خیرباد کہہ رہے تھے تو ایک ان کی جانی پہچانی بنیری نرویشن نے ایک دوہا بھی برجستہ کہہ کر سنایا:

سراوپر کوئی نہیں تب دشمن آوے کیس　　پٹنگری چھاڑو نیں اب بیدلؔ چلے بدیس

اور پھر بیدلؔ نے اس کا جواب بھی دیا۔

اس روایت کو معتبر سمجھ کر نہ جانے بہار کے کتنے اہل قلم اپنے مقالوں میں نقل کر کے ادبی اور تاریخی مجرم بنے ہیں۔

بیدلؔ نے پٹنہ (۱۰۷۴ھ) میں چھوڑا۔ اس وقت ان کی عمر ۲۰ سال کی تھی 'ریاض خوشگو' (۱۰۷۴ھ) تاریخ ہے۔ خوشگو لکھتا ہے کہ مرزا بیدلؔ کا ابتدائی تخلص رسمی تھا اور وہ شاہ کمال سے استفادۂ شعر کیا کرتے تھے۔ اور ایک مدت تک اسی تخلص سے شاعری کرتے تھے۔ ایک عرصے کے بعد جب وہ گلستان کا نظارہ کر رہے تھے تو ان کی نظر اس مصرع پر پڑی　　شد بیدلؔ از فغانش پر گویہ باز

تو انھوں نے بیدلؔ تخلص اختیار کیا۔ یہ پٹنہ سے چلے جانے کے بہت بعد کا واقعہ ہے۔ اب اس کجھوں کا رہ در باکیسے قابل قبول ہوگا۔

بیدلؔ کی پیدائش کا مسئلہ اب یوں طے پا گیا کہ ان کی ولادت سرحد بہار و بنگال کے ایک مقام راج محل میں واقع ہوئی۔ اکبر کی فوج مستقر ہونے کے باعث جس کا نام اکبر نگر رکھ گیا تھا۔

خوشگو کی مانند بیدلؔ کا ایک اور ہم جلیس و ہم راز تھا جس کا نام واجد ہے اس نے ایک تذکرہ مرآۃ واردات لکھا ہے۔ اس کا اقتباس لچھمی نرائن شفیقؔ نے اپنے تذکرہ شام غریباں میں درج کیا ہے۔ اس میں یہ بات صاف طور سے لکھی ہے کہ بیدلؔ کا مقام پیدائش راج محل عرف اکبر نگر صوبہ بنگالہ ہے۔ یہ الگ بات ہے اور دلچسپ بھی کہ مرآۃ واردات کا اصل مخطوطہ جو بیدلؔ صاحب نے دیکھا اس میں یہ عبارت بیدلؔ صاحب کے قول کی نہیں ملتی ہے)

بیدلؔ کے ابتدائی حالات

بیدلؔ کے والد کا نام عبدالخالق تھا جو شاہزادہ شجاع صوبہ دار بنگال کی فوج میں ملازم تھے۔ ابتدا ہی سے فقر و سلوک کی طرف مائل تھے۔ ترک ملازمت کے ساتھ ترک لباس بھی کیا اور شاہ کمال کے مرید ہو گئے۔ بیدلؔ ان کی پیری میں پیدا ہوئے۔ ابھی چار ہی سال کے تھے کہ باپ کا سایہ سر سے جاتا رہا:

ماں کی آغوش میں قرآن پڑھنا شروع کیا۔ ناظرہ ختم کیا تھا کہ والدہ بھی اس جہان سے رخصت ہو گئیں اور بیدلؔ ماں، باپ دونوں کی شفقت سے محروم ہو گئے۔

بیدلؔ کی پیدائش ۱۰۵۴ھ میں ہوئی۔ شاہجہاں کا زمانہ تھا۔ لفظ "انتخاب" سے تاریخ پیدائش برآمد ہوتی ہے اور یہ اشارہ نہیں تھا کہ بیدلؔ کو انتخاب روزگار رہنا تھا۔

بیدلؔ اب اپنے حقیقی چچا مرزا قلندر کی تربیت میں رہے۔ وہ بڑے عہدہ دار اور شاہجہاں، عالمگیر کی فوج میں ملازم تھے۔ جو خود تو ان پڑھ تھے مگر بھتیجے کی تعلیم کا ان کو بہت خیال تھا۔ ان کو مدرسہ میں داخل کر دیا۔

ماحول کا اثر ہوتا ہے۔ مرزا قلندر کی زندگی کا پرتو بیدلؔ کی شخصیت کی تعمیر میں اثر انداز ہوا۔

مرزا قلندر بڑے قوی ہیکل، بسیار خور اک اور ریاضت کے شائق تھے۔ ان سے دو کرامتیں بھی ظاہر ہوئی تھیں۔ ایک عقرب کی بے بسی دوسرے تفل کشائی۔ ایک کا سبب ازلی تھا دوسرے کا سبب "ورد" یا "ختم"۔ قوت ایسی کہ گھوڑے کے ایال پکڑ کر معلق اٹھا لیتے تھے۔ پانچ سیر گرم گھی اٹھا کر پی جاتے تھے۔ دس آدمی کا کھانا اکیلے نوش جاں فرماتے تھے۔ مگر اکثر ایسا بھی ہوتا کہ ہفتوں فاقہ بھی کرتے۔ یہ بھی شاہ کمال کے مرید تھے اور جب رانی ساگر جاتے تو بیدلؔ کو بھی ساتھ لے جاتے۔ بیدلؔ بھی اسی رنگ میں رنگ گئے۔

بیدلؔ کو چچا نے مدرسہ میں تعلیم کے لئے داخل کیا۔ وہاں وہ کافیہ تک پڑھ چکے تھے اور شرح ملا شروع کر چکے تھے۔ اس وقت ان کی عمر دس برس سال میں تھی۔ شاعری کا شوق وہیں پیدا ہوا۔ اور ایک رباعی مکتب کی تعریف میں لکھی۔ لوگوں کو بڑا تعجب تھا کہ اس عمر میں رباعی کیونکر ممکن ہے۔

ایک بار مرزا قلندر مدرسہ گئے۔ بیدلؔ بھی وہیں تھے۔ دیکھا کہ دو طالب علم آپس میں مباحثہ کر رہے ہیں۔ مباحثہ مجادلہ بن گیا اور قریب تھا کہ مقاتلہ بن جائے۔ یہ دیکھا تو چچا نے بھتیجے کا کان پکڑا اور مدرسہ سے واپس لے آئے کہ:

گر ہمیں مکتب است ہمیں کار طفلاں تمام خواہد شد

مرزا قلندر کو اپنے بھتیجے کی تعلیم کی بڑی فکر تھی۔ انھوں نے ان کو تاکید [illegible] کے کلام اور صوفیائے

کی تصانیف کا برابر مطالعہ کیا کرو۔ اور حقیقت یہ ہے کہ بیدل نے جو کچھ سیکھا وہ یا تو کتب کے مطالعہ سے یا پھر باکمالوں اور مجذوبوں کی صحبت سے:

یہ فیضانِ نظر تھا یا کہ مکتب کی کرامت تھی سکھائے کس نے اسماعیل کو آدابِ فرزندی

غرض کہ بیدل ہیں اور عرفا و باکمال صوفیائے کرام کی صحبت۔ شاہ کمال کی صحبت سے ابتدا ہی جاری رہی انہی سے شعر و شاعری میں اصلاح لی۔ رمزی تخلص پایا اور انہی سے ورود و وظائف تعویذ اور نقوش کے بھی اسرار سیکھے اور اسی پر عامل رہے۔

بیدل کی رسمی تعلیم گویا نہ ہونے کے برابر ہے۔ مدرسہ کی ابتدائی تعلیم کے بعد اپنے چچا مرزا قلندر کے حکم سے حکما و شعرائے سلف کے رشحاتِ قلم کا مطالعہ کرتے رہے۔ پھر شاہ کمال کی صحبت سے فیض یاب ہوئے یہ حضرت بیدل کے باپ اور چچا کے پیر و مرشد تھے۔ انہی کی صحبت میں بیدل نے شاعری کے ابتدائی منازل طے کئے اور رمزی تخلص رکھا۔ شاہ صاحب موصوف صاحب کمال صوفی اور صاحب کشف و کرامات تھے۔ ایک اور صوفی بزرگ جو اہل سلوک میں سے تھے اور اڑیسہ میں رہتے تھے جن کا نام تھا شاہ قاسم ہوا نہی۔ یہ بھی ایک برگزیدہ سالک فقیر تھے۔ بیدل اپنے ماموں مرزا شریف کے ساتھ کئی بار ان سے ملے۔ ان دونوں سالک بزرگوں کے علاوہ چند مجذوب فقرا سے بھی بیدل مختلف وقتوں میں دوچار ہوئے اور ان کی صحبتوں سے بہت متاثر ہوئے۔ فقیروں سے عنایات کا شوق بیدل کو ابتدا ہی سے تھا۔ خود بھی ان کا بھی ذوق تھا۔ خرق عادات اور کشف و کرامات کے فسانے جہاں جہاں بھی بکھرے پڑے ہیں۔ خود بیدل نے بھی ان مجانین کے خرق عادات کے ساتھ ساتھ اپنے کشف و کرامات کے واقعات بھی قلم بند کئے ہیں۔ آج کے اہل علم ان کو مشکل ہی سے باور کر سکیں گے۔ جو لوگ ان کو نہیں مانتے ان کے لیے کہا گیا ہے۔ ؎

ذوق ایں بادہ نہ دانی بہ خدا تا نہ چشی

تصوف کی راہیں الگ ہیں اور ان کا تعلق کرنے سے ہے کہنے سے نہیں۔ سالکین کے علاوہ جن مجذوبوں سے بیدل نے اپنی عقیدت کا اظہار کیا ہے ان کے نام یہ ہیں:

(۱) شاہ ملوک (رانی ساگر) (۲) شاہ فاضل۔ (۳) شاہ یکہ آزاد (۴) شاہ کاظم

یہ بھی ایک فرقہ تھا شاید کہ جسے اہل اللہ کا بیدل نے بیان کیا ہے ان کا کسی اور کتاب میں ذکر نہیں ملتا ہے۔

تصانیف نظم و نثر

بیدل کی تصانیف نثر و نظم کا اجمالی خاکہ پیش کیا جا رہا ہے۔ ہر تصنیف کے بارے میں اگر تفصیلات جاننا چاہیں تو دفتر درکار ہے۔ پہلے نثری تصانیف کو لیجیے:۔

۱۔ چہار عنصر:۔ یہ بیدل کی سوانح عمری تو نہیں پھر بھی ان کی آپ بیتی کا دلکش اور معتبر مرقعہ ہے۔ یہ چار حصوں میں ہے اور یہ بیتی سال کے عرصہ میں لکھی گئی۔ تکمیل ۱۱۱۶ھ میں ہوئی۔

۲۔ رقعات بیدل:۔ ۲۰۳ رقعات کا مجموعہ ہے جو بیدل نے اپنے احباب و اعزہ اپنے کرم فرماؤں اور حلقہ بگوشوں کو لکھے۔ یہ نثر بہترین نثر ہے مگر اسلوب نگارش میں "بیدلیت" ہے۔

۳۔ نکات بیدل:۔ یہ بیدل کے حضرات، تجربات، مشاہدات اور وجدان کا لب لباب اور نچوڑ ہے۔ مختصر مگر بڑے معنی خیز۔ پھر ان کا تشریحی اشعار ہیں۔ بیدل کی یہ بڑی بے نظیر کتاب ہے اس کا انگریزی ترجمہ جانسن پاشا نے "نکتہ کشف رازہ" رباعیات خیام کے ساتھ ڈبلن سے ۱۹۰۶ء میں شائع کیا۔

نظم میں حسب ذیل تخلیقات ہیں:۔

۱۔ مجموعہ غزلیات:۔ اشعار کی تعداد پچاس ہزار کے قریب

۲۔ رباعیات:۔ دو ہزار

۳۔ قصائد و مخمسات:۔ ترکیب بند اور ترجیع بند۔ متعدد

۴۔ مثنوی محیط اعظم:۔ بر وزن شاہنامہ۔ چوبیس سال کی عمر میں تمام ہوئی۔ اشعار چھ ہزار

۵۔ طلسم حیرت:۔ ایک تمثیلی مثنوی، عقابین و معارف سے لبریز۔ جامی کی یوسف زلیخا کی طرح

۶۔ طلسم معرفت:۔ مناظر قدرت کی علمی۔ تین ہزار اشعار۔ چند دنوں میں لکھی گئی۔

۷۔ عرفان:۔ اس میں گیارہ ہزار اشعار ہیں۔

۸۔ مثنوی محیط العارفین:۔ ایک ہزار اشعار۔

کل تعداد ابیات یک لاکھ

ملازمت اور ترک ملازمت

ایک غلط فہمی کا ازالہ:۔ جناب رشاد بخش گو تو تھے ہی مگر سخن ساز بھی تھے۔ انھوں نے بیدل کو پٹنہ کا باشندہ اور پیشہ وری ہی میں بتایا ہے۔ ان کے پوتے نعمی الحد ارشاد نے بغیر کسی سند کے ان کو مدرسہ سیف خاں کا متعلم قرار دیا ہے۔ یہ بے بنیاد بات ہے۔

اب بیدل جوان ہو چکے ہیں۔ اسباب معاش کی فکر ہوئی۔ اعظم شاہ کے دربار سے متوسل ہوئے تنخواہ اور خاندان پر قدرت تھی اپنی قابلیت کے بل بوتے پر ہزاری کے منصب پر فائز ہوئے اور دارد قہ لشکر خانہ مقرر ہوئے۔ بڑی قدر و منزلت سے بسر ہوتی تھی اور تقریباً ۲۰ سال تک ملازمت میں رہے، مگر دماغ میں استغنا اور قناعت کا جذبہ تھا۔ فقیروں کی صحبت میں دنیوی بندگی سے دل برگشتہ ہوتا جا رہا تھا۔ ایک ایسا امر ناگوار واقع ہوا جس سے وہ ترک ملازمت پر مجبور ہوئے۔

اب یہ متھرا پہنچتے ہیں اور وہاں شاہ محمد شفیع درد سے ارتیاط کی بنا پر ان ہی کے یہاں قیام کرتے ہیں (تفصیل شام غریباں میں) اعظم شاہ نے بکمال محبت دوبارہ طلب کیا مگر جو خطوط وہ خط دیکھا تھا مگر بیدل بد دل ہو چکے تھے اس لیے نہ آئے۔

اب آزادانہ طور پر بیدل سفر کرتے رہے۔ کبھی اکبر آباد، کبھی بہار، بنگال، اڑیسہ، ترہت آرہ، الہ آباد، پٹنہ، سون ابال وغیرہ کی سیر کرتے رہے۔ مشاہدات عالم سے ان کی معلومات میں اضافہ کیا۔ فطرت ان کی درسگاہ تھی۔ بہت کچھ تجربات حاصل کیے ؎

بسیار سفر باید تا پختہ شود خامے

نواب شکر اللہ خاں سے روابط بڑھے انھوں نے اپنے پاس بلا لیا اور پانچ ہزار روپے میں ایک حویلی گزر گھاٹ بیرون دروازہ دہلی محلہ کھیکھریاں میں خرید کر کے بیدل کے نذر کی۔ اس میں بیدل نے بہ اطمینان تمام زندگی کا بقیہ عمر بسر کی۔ نواب مذکور نے دو سو روپیہ روزانہ ان کا روزینہ مقرر کر دیا۔ اسی حویلی میں امرا اور رؤسا بھی آتے رہے اور شعرا و ادبا بھی اکثر فیض یاب ہوتے رہے۔ شاگردوں کا بھی مجمع تھا، تقریباً تیس شعرا ان کے شاگرد تھے۔ آصف جاہ حکمران دکن بھی ان میں سے ایک تھا۔

نہ جانے حالات کہہ رہے ہیں کہ:

بعد از وفات تربت ما در زمیں مجو
در سینہ ہائے
ہیدا کی خاک کا بھی پتہ نہیں ہے۔

چھڑ غلام شاہ سے وابستہ ہوئے۔

[illegible]

[illegible]

[illegible]

بیدل کا روزنامچہ

بیدل کی پذیرائی

ہضم کر لیا۔

اشعار کا جائزہ لیجیے:

ب
ج
د
ه
و
ز
ح
ط
ی
ک
ل
م
ن

[illegible]

[illegible]

[illegible]

[illegible]

اقبال : [illegible]

[illegible]

بیدل : [illegible]

[illegible]

اقبال : [illegible]

[illegible]

[illegible]

ہوشیار مت کرو

تلاش حقیقت:

ناکامی کیوں؟

قناعت:

انعام و کرام سے پذیرائی۔

آرمیدن جہ قدر دشوار است

انتہائے نافہمی:

مقصدِ ہستی:

نظریہ زماں:

طواف خوشی۔

رضا میں نالیسا؟

عظمت خرد؟

گریہ کی بے اثری؟

ناکامی پر افسوس؟

چند لطیفے

تعریف میں یہ کہا۔

کیا لکھا ہے مگر مسودہ نہ ہوا۔

داغ نے بھی یہی کہا ہے:

مجھے یہ ڈر ہے

اظہار کے پیرایے

ہزار اشعار پر قربان

مرثیہ فرزند

ڈاکٹر محمد افضل اللہ
شعبہ اردو مسلم یونیورسٹی علی گڑھ

پہیلیاں

[illegible]

[illegible]

[illegible]

رام چندر شکل نے کہا ہے:

"اس میں شبہ نہیں کہ حسرت کے

(علی گڑھ تاریخ جلد اول صفحہ)

سوال		
الف۔ شمارا چی می باید کرد ؟	بادام	= جال (فارسی)
قوت لایموت کیا چاہیے ؟؟	بادام	= میوۂ مصروف
ب۔ شمارا راچہ می باید ؟	دام	= جال (فارسی)
مسافر کی تواضع کیا چاہیے ؟؟	دام	= رسم

ب۔ ہندی اور روسی سے اردو میں۔ مثال :

الف۔ تشنہ راچہ می باید ؟	چاہ	= کنواں (فارسی)
آپ کو کیا چاہئے ؟؟	چاہ	= لست (اردو)
ب۔ سوداگر راچہ می باید ؟	دوکان	= (دوکان ہندی سے فارسی میں آیا اور فارسی سے اردو میں آیا)
؟؟	دوکان	= ہاں دوکاندار

اردو میں بھی رائج ہو۔ مثال :

الف۔ اکبر کیوں نہ چمکا ؟		
؟؟		
؟؟		
ب۔ ؟؟		
؟؟		

ذوق کیوں نہ کایا ؟؟ گلا دتھا ۔ خلق

ذکر میں لکھا ہے :

اسد کی شان میں اس طرح ہیں ؎

سرخ و سفید ہے دا ا رنگ
ساغ چہ کی تہ دائے سنگ
سنگ میں کٹھا لالے کبد

بصورت شعری ہیں۔

بھی آجائے۔ (دیباچہ فرہنگ آصفیہ ص ۷۰)

زبان کے عنوان سے درج کیا ہے:

ہیلی سے وی نسبت نہیں ہے۔

عنوان سے پیدا ہوتا ہے:

دلی راما بھی بیلی بنے گئے تھے۔

آدم و حوا:

دھتا نے ایک بُت بنایا — شریا دی اور پُن لایا
جبرئیل کچھ رات ایسی — دیس چھوڑا اور بدایوں کا

ی سمجھا جاتا ہے۔ اس کی زبان بھی قدیم ہیں ہے۔

ایک قتل ہو تیرے ہاتھ — سب کے سر [illegible] عاد ہو
جاندار اور وہ خاندان جس — موقی اس سے نا گرے

اور بیلی اس کے ندرانا کی صحت کی سوغید ہے۔

ماخذ

۱۔ آبِ حیات — مولانا محمد حسین آزاد
۲۔ پہیلی نامہ — الطاف رسول وطیری
۳۔ رسوم ہند — آشوب وہالرائیڈ
۵۔ [illegible]
۶۔ لباب القصص جلد ۱ — شاہ عالم بادشاہ
۸۔ [illegible]
۹۔ [illegible]
۱۰۔ ہندی ساتیہ کا اتہاس — راجیندر شکل
۱۳۔ کلیاتِ انشا
۱۴۔ کلیاتِ سودا (حصہ دوم)
۱۷۔ رسالہ مہر چند حصہ ۵
۱۸۔ پندرہ روزہ ہماری زبان اعلیٰ گڑھ

پروفیسر ڈاکٹر گوپی چند نارنگ

انتظار حسین کا مکالمہ اور تاریخی پس منظر

اردو دی خاصہ، مرکز فساکرہ

ملک کی ساری فوج (Army)

کتابیات

۱۔ تفصیلات کے لیے دیکھیے برا معون۔

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۱۹ دوسری طباعت میں اور دیکھیے۔

Türkat Kitabi, Ankara yayinlari,

ڈاکٹر ضیاء الدین خاں

اسباب ہدیۃ للاصحاب

(نسخۂ خدا بخش)

نقل کیا ہے۔

یہ تب مارک تھا۔

یہ اس کتاب کی تالیف کا تمام کام ۱۹۳۵ء میں مکمل ہوا۔

[illegible]

[illegible]

[illegible]

اتبعهم بالاحسان الی یوم القیامۃ۔

یوں کی جا سکتی ہے کہ:

صلی اللہ علیہ وسلم۔ (ورق ۱۲ ب)

باب فی ترجیہ، صلی اللہ علیہ وسلم

مظہر جانجاں کے بارے میں

[illegible]

[illegible]

[illegible] محفوظ ہے۔

[illegible] گرچہ جان و دل بداں گویاست

[illegible]

قطب ارشاد حضرت مرزا جانجاناں کہ در [illegible]

[illegible]

[illegible]

قد افلاک در تواضع خم [illegible]

آئینہ وصف او زمن پرسد [illegible]

خالق جان و تن ہمیگوید [illegible]

ہر کہ یابی نشان شود ہمساز [illegible]

ہیدل ار بی نشان پگذرد بار ۱۲ [illegible]

عاشقان گشتگان معشوق اند [illegible]

[illegible]

[illegible]

مکتوباتِ احمد سرہندی

احمد منیری سے خطوط کا انتخاب

مخدوم الملک کے صاحب زادے ہیں!

کے فرزند تھیں ہیں۔

عبارت دیکھ کر چلا۔

تصحیح و اضافہ

تذکرۂ مخزن امید

(1)

سید [illegible] شاہ [illegible] ص ۱ [illegible]

[illegible] ص ۶ [illegible]

[illegible] ص [illegible] [illegible]

[illegible] ص ۹ [illegible]

[illegible] لکھنوی ص ۱۲ [illegible]

شاہ محمد سعید مجددی ص ۱۵ [illegible]

میاں قدم شاہ قدم ص ۲۶ [illegible]

حکیم [illegible] محدث: ص ۳۰۲

چند مزید اضافے

[illegible]

[illegible]

[illegible]

[illegible]

••

(۲)

افسر نمبر:

مقتدر قومی زبان اور اردو کے کارنامے

اصطلاحات سیاسیات: حقوق

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8 Ibid

9 [illegible] of [illegible] of Islam on Indian Culture p 33

10. Ibid p 38

11 [illegible] History of the Sikhs pp 30 31

12. Ibid

13 [illegible] Muhammad Sanaullah Kashmir s Rest Heritage [illegible] pp 469 71

14 [illegible] by Mohammad Sarfaraz Hasan

15 Mir Khurd, Siyar ul-Aulia

16. Ibid

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18. Miraj-ul-Ashiqeen

19 [illegible] by [illegible] Khaliq Ahmad Nizami

20 [illegible] Nizamia Academy, I

21 [illegible] by Dr S Bal

22 [illegible] Dara Shukoh Pustak Bhandar

23 Aab-e-Hayat by Mohammad Azad

24 [illegible] by Mohammad Azad

25 [illegible] Alam Arastmah Urdu

26 [illegible] by [illegible]

27 [illegible] by Qamu Faq

28 Rotes [illegible] Nazar-e-Zakir

29 [illegible] of Bengali literature ' Nazar-e-Zakir'.

30 [illegible] by A M Sa

31 [illegible] by Mohsina Abdul Kalam Azad

32 Ibid

through music. He invented two musical instruments *Sur Khiyal* and *Khat Ras*. He wrote a number of *Zikrs* in praise of God which were sung in those days in the *Lorit, Bilawal, Todi* and *Kalyan ragas*.

An overwhelming number of musical *gharanas* (schools) of repute owe their allegiance to the early saints. These schools might have been fostered by rulers of States. Yet they drew their inspiration from saints, particularly of the Chistya order like Tansas Khan's *Gharana* of Delhi, Ustad Faiyaz Khan's *Gharana* of Agra, Haddu Hasan Khan's *Gharana* of Gwalior, the Fateh Ali and Ali Baksh *Gharana* of Patiala, Alla Diya's *Gharana* in Kolhapur, the Mushtaq Husain and Ishtiyaq Husain *Gharana* of Rampur. In earlier times it was ecstatic and religious devotion to music that institutionalized a particular form of music and rendered it into a school which attracted both Hindu and Muslim disciples.

—(o)—

Hakim Muhammad Ikram Imam Khan, a reputed musician of Oudh, in his book *Ma'dan-ul-Musiqee* writes

> Amir Khusrau had such a mastery of Persian music and the ragas of Hind that he was supposed to be a god of magic in place of the Rag-Ragini he started the Qawwali and in place of the Dhrupad he started Sitar. He used to tune music to the words and with good voice. Dhrupad, Khyal, Tarana, Qaul, Qalbana, Nagmat, Tarana and Khyal

He was a master in the Persian music system called Nagmat. Persian poetry was sung to these tunes. Each of the Ghazals consisted of twenty or more lines. Each line was to be sung in a different tune and the tunes, four in number, were changed. It was due to the credit of Amir Khusrau that he invented novel ragas by combining Persian music with the Indian. Many of these ragas have come out of use but still many are a delight to the ears. Zeel, Sajgiri, Sohni, Gorakhkalyan etc. He also evolved many musical forms such as Tarana, Qaul, Qalbana, Nagmat etc.

After the Delhi Sultanate, music was accepted by these saints as a sacred treasure. It was developed by talented and dedicated musicians.[36]

Amir Khusrau wrote songs for ragas and notes to indicate the rhythm. He invented new forms and a new code. The nature of the music changed as a result of the impact it had on Amir Khusrau's sensitive mind. It became more emotional. The ragas were sung in a slow tempo. There were no drums, only the tabla was used. Music was used as a medium to reach God. Amir Khusrau was not a great critic of music.

Dr. [illegible] was an expert on Arabic, Persian and [illegible] music. For the purpose he [illegible]

Both the C[illegible]d the [illegible] fraternity [illegible]
Sam[illegible]ms [illegible]th [illegible]ety T[illegible]
[illegible]d the [illegible]e to [illegible] a state of [illegible]
[illegible] The [illegible]ss of [illegible] be [illegible] the [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Bu[illegible] [illegible]dered [illegible] [illegible] [illegible]
poetic line :

[illegible]

(To the [illegible] who have been [illegible]nd by the [illegible] of [illegible]
[illegible] [illegible] every [illegible] from the [illegible] [illegible]

A[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
words

[illegible]

fA ida e gulfan-e bisyAr chist

(S[illegible]nder life, surrender life surrender life
It is of no avail to talk and talk !

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
for hours together

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
etc

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Persian [illegible] [illegible]

A reference to the Pathan [illegible] of Bengal [illegible] Sultan [illegible] Shah, Alauddin Husain Shah [illegible] Nusrat Shah [illegible] [illegible] [illegible]

whether he is Brahmo or Christ. Shri Chaitanya started the Krishna bhakti movement. The Sufi movement of Baul is understood through Jalaluddin Tabrez. Shri Chaitanya had many Muslim followers who were living and had done great work to their credit." The close interaction of Sufism and Vaishnavism gave rise to Baul songs." AD 1625-1675. They were not of Hindu Muslim unity. This was a movement against the existing system whether of Hindus or of Muslims. It aimed to break the external restraints :

You wander aimlessly .
[illegible]
Oh, my teacher.
What a headache it is
The foolish [illegible]

Among the Muslim saints who contributed to the development of modern Bengali literature and who [illegible] Ali. According to Shahid Bulbul [illegible] Muslim [illegible] Majnu had a historical [illegible] Among [illegible] number of books [illegible] are published. Besides [illegible] books on Bengali [illegible] Nasir Shah [illegible] Ali. He [illegible] Ali was Syed Sultan. Besides [illegible] books on [illegible] Qisse and Nabi [illegible] respect towards them [illegible] Hasan and Nayar Mahmud [illegible] was part of the [illegible] [illegible] [illegible]

In that age Amir Khusrau painted Hindi literature with many [illegible] principles of literature were not well fixed. Poetry was harnessed for religion and politics. It was not an [illegible] literature for popular consumption.

From the fourteenth century onward not only [illegible] but a large number of Sufi saints contributed to the development of Hindi language.

Malik Muhammad AD 1295 produced *Padmavat*. Qutban in 1501 produced *Mrigavati*. Malik Muhammad Jayasi [illegible] 1 15. Malik Muhammad has wrote *Padmavat* [illegible] for his *Prem Rat*. Many other works of Sufi Muhammad Dawood [illegible] and an [illegible] Rasa Vilasa. A new [illegible] developed wherein devotional songs were sung. Kabir Dohe and Surdas Pad dominated the religious theme of the day. Thus Hindi got a start and it flourished at the hands of these Sufis and saints.

Urdu has never been a court language. It was regarded as the language of the [illegible] and the lower Urdu and Hindi both developed out of the interaction between the indigenous languages and Persian, Turkish and Arabic words.

In the Deccan Khwaja Gesu Daraz Mir of Aslgaon (AD 1422) is supposed to be the first writer of Urdu. It is a religious treatise. Mir of Aslgaon has a surprisingly modern flavour and influenced the later development of Urdu and Hindi both in the South and in the North.

Besides Khwaja Gesu Daraz, many prominent writers of the [illegible] were Shah Miran (1496), the writer both in Urdu and Persian, Miran's son Khwaja Shah Burhan [illegible] Amin. All were interested in developing this language in the South.

[illegible] of the Virgin Apostle Thomas, modern [illegible] the birth of a [illegible] Christian community. The Church [illegible] the early Christian country was [illegible] to [illegible] Christian. The [illegible] of this movement [illegible] the [illegible] of God and the belief that He can be [illegible] God was everywhere [illegible]

I am not a Hindu nor a Muslim,
I am not a mulla nor a kazi.
My heart does not fear death,
Nor does it long for paradise.
Oh God, give me Your vision
Everything else is false

[illegible] is not the only [illegible] love [illegible] Amir Khusrau (AD 1253-1325), [illegible] is not [illegible] the first poet of [illegible]. Prior to him [illegible] were [illegible] Arsh, Apabhramsha. Poets [illegible] Apabhramsha.

In *Khair-ul* it is said Amir Khusrau has written one lakh stanzas [illegible] of other riddles, [illegible] etc. They were composed to express that the [illegible] the everyday [illegible] of the people [illegible] dressed in the dialect of that [illegible]. His [illegible] love for God so that [illegible] very natural to [illegible] the People [illegible] were treating each other's festivals [illegible] riddles. His poetry [illegible] the [illegible] quest in society [illegible] the [illegible] Sufism [illegible] or the [illegible]

Amir Khusrau was deeply devoted to [illegible] was [illegible] spiritual master. When [illegible] wants to [illegible] the world

[illegible]

(The beloved lies on the couch
[illegible]

Oh Khusru return to your home
[illegible]

[illegible]

The water rises below, the blossoms above
[illegible] every forest stand on the sides

The fragrance of [illegible] captures the air
With the [illegible] of the north breeze,
the Kinjhir becomes a cradle.

Many other [illegible] Persian and other [illegible] stories [illegible] have added to its literary stock

[illegible] popularly known as Baba Farid is regarded as the best poet of Punjabi [illegible]. [illegible] were often set to music before the Muslim [illegible] one of them [illegible] by Amir Khusrau, [illegible] the first poet of Punjab. But his [illegible] not available to us. Other [illegible] Shah Ali (AD 1333-114[illegible] and Abdul Rahman AD 1118. But with Baba Farid a [illegible] star shone on the horizon of Punjab. He gained an [illegible] status to Punjabi [illegible]. These [illegible] are highly [illegible] and are preserved in Guru Granth. They portray ecstatic love for God. He [illegible] not to be confused with other [illegible] but to enjoy it.

[illegible]
[illegible] to Heaven, [illegible] touch the feet [illegible]
Of Farid, [illegible] the Lord of the night's
[illegible]
[illegible] Baba 18,
How is it possible to sow later
[illegible]
[illegible] Dohra 24

[illegible] of Punjabi [illegible] [illegible] Punjabi [illegible] Adi Granth, Puran AD 1[illegible] Adi Granth AD [illegible] 1585, [illegible] AD 1600-17[illegible] [illegible] 24 [illegible] Others.

[illegible] their attitude. They had [illegible] the words of Baba

The universality of love of that age is well expressed in the inscription Abul Fazal inscribed on a temple in Kashmir. It runs thus :

> O God, in every temple I see people that seek Thee
> And in every language I hear spoken people praise Thee
> Polytheism and Islam free after Thee
> Each religion says Thou art one without equal.
>
> He who from sincere motive destroys this temple
> should first destroy his own place of worship.[1]

Thus we find that on both the intellectual and the emotional levels, the saints' outlook extended like an ocean.

One of the distinguishing characteristics of the saints was that they were not passive seekers of truth. They actively sought to [illegible] the community of all evils out of the fathomless love that surged in their hearts. Renunciation of the world has never been a way of these saints. They remained in the world [illegible] and in a new zest and courage, the social [illegible] and development of the community.

It is true that quite a number of them renounced the world and established themselves at *Ganj-i-Alim* [illegible] Mount Abu kept standing in the [illegible] for [illegible] Ahmed Khattu lasted for forty days [illegible] broken by one date. Sheikh Mohammad [illegible] years in meditation on the mountain of Girnar. But renunciation was not the [illegible] of these saints.

Sheikh Nizamuddin Auliya [illegible] thus :

> Renunciation does not mean to [illegible] or food. Renunciation requires both [illegible] and [illegible] less. However, it is [illegible] one's [illegible] one's needs. One [illegible] and [illegible] and [illegible]

Hazrat Khwaja Qutbuddin Bakhtiar Kaki [illegible] distinguishes that the [illegible] from [illegible] their [illegible] common people [illegible] to be [illegible] everyone [illegible] tempted by wealth."[2]

No wonder, King Zain u Abedin was the chief mourner at [illegible] Funeral. During his lifetime, he founded an order of Rishis which exercised tremendous influence on Hindus too. The last of the great Hindu mystic poets Lalla and who died towards the end of the 14th century contributed a great deal towards [illegible] people morally and spiritually.

This rich tradition in history and literature has had its impact on the life of the people of Kashmir. The family of a Hindu emissary who was deputed to negotiate with Ranjit Singh to release the people of Kashmir from the tyranny of Pathan rule, was given protection by a Muslim shawl merchant who performed [illegible] in the betrayed trust. The holy cave of Amarnath which was discovered [illegible] Pathan rule, was rediscovered by the Muslim shepherd [illegible] of Pahalgam. To this day, the Muslim [illegible] the sacred cave from the attempts made by the thousands of Hindus who visit the holy cave annually. The shrine of Shankaracharya and the temple of Maheshwar exist together at Hariparbat Mandir in Srinagar city. The shrine of [illegible] Saheb and the temple of goddess Sharika at Hari Parbat are also situated. Before [illegible] Shankaracharya the entire place is not only of one of the most [illegible] but of the people of Kashmir as a whole. One may even say that the [illegible] people to Kashmir."[37]

For [illegible] the unity of God was not to them an intellectual proposition [illegible]. It was [illegible] with universal love. Love [illegible] and led to the realization of oneness. Nazmuddin Andrabi is quoted as saying:

"[illegible] and obedience of man's relation to the love of the Supreme Being."[38]

According to [illegible] love of God means the love for His entire [illegible] Nazmuddin Andrabi said that:

"On Mount [illegible] Moses by God that He holds dear those [illegible] the love of human beings, and also those who [illegible] for the sake of God."[39]

[illegible] love had no boundaries. It was unconditional [illegible] and [illegible] all creatures.

The universality of love of that age is well expressed in the description Abul Fazal describes in a temple of Kashmir. It runs thus :

> O God, in every temple I see people that seek Thee,
> And in every language I hear spoken people praise Thee.
> Polytheism and Islam tread after Thee.
> Every religion says Thou art one without equal.
>
> He who from sectarian motive destroys this temple
> Should first destroy his own place of worship.[1]

Thus we find that on both the intellectual and the emotional levels, the saints outlook extended like an ocean.

One of the distinguishing characteristics of the saints was that they were not passive seekers of truth. They actively sought to give to the community of evils out of the fatalistic inertia that existed in their hearts. Resignation of the world has never been a mark of these saints. They remained in the world to transform it. The realisation of a new social order formed the core of their love approach of the community.

It is true that quite a number of them renounced the world and established their selves (Sant Ajab, Sheikh Farid, Baba Malik) kept standing on the pinnacle for years (Baba Ahmed Khattu fasted for forty days continuously), but broken by the date Sheikh Muhammad Ghaus spent twelve years in meditation in the mountains of Gwalior. But renunciation was not the secret to deliver oneself.

Shaikh Muhammad in Ain-e-Akbari says :

> Renunciation does not mean giving up luxuries or food. Renunciation is both. One should live and work in this world. However, one should not become attached to worldly things. One should not keep the heart and body away and remain detached throughout.

Hazrat Khwaja Gesu Daraz in the Durr-e-Nasihat points out that they remain in society in order to be able to guide their numerous undesirable people, not to keep in the pride of common people. The greatest service is to do justice with everybody, not overburdened by wealth.'[2]

No wonder, King Zain-ul-Abedin was the chief mourner at Nund Rishi's funeral. During his lifetime, he founded an order of Rishis which exercised tremendous influence on Hindus too. The last of the great Hindu mystic poets, Parmanand, who died towards the end of the last century, contributed a great deal towards guiding people morally and spiritually.

This rich tradition of history and literature has had its impact on the life of the people of Kashmir. The family of a Hindu emissary who was deputed to negotiate with Ranjit Singh to release the people of Kashmir from the tyranny of Pathan rule, was given protection by a Muslim shawl merchant who preferred death to the betrayal of trust. The son, Kirat of Amritsar, which was then under Pathan rule, was rescued by one Sheikh of a village in the vicinity of Pulwama. To this day, the Muslim Attar family, which is descended from the officer, is made by the Hindu Rishis who visit the holy cave annually. The shrine of Shankaracharya and the temple of Maharaja Ranjit Dev at Khanqah Maulla in Srinagar city. The shrine of Vaishno Devi and the temple of goddess Sharika at Hari Parbat are also similarly situated. Be it Rishi or Shaivite, the patron saint is not only of one or the other community but of the people of Kashmir as a whole. One may, therefore, say that the spiritual impulse in Kashmir[3]

Faith in the unity of God was not to them an intellectual proposition. It was linked with inverse love. Love alone could lead to the realisation of oneness. Nund Rishi is quoted as saying :

"The main purpose and objective of mass creation is the love of the Supreme Being."[4]

Along with the love of God goes the love for His entire creation. Nund Rishi explained this :

"For Muslim and Kafir alike God is One. He holds dear those who love Him, be they of high or low degree, and also those who are devoted to the cause of God."[5]

This love had no boundaries. It was limitless. It took in [illegible] under the umbrella

of truth and peace in the language of the people. Her poetry, known as Vakyas, is committed to memory by thousands regardless of their religious faith. Her verses are quoted even in their conversation and their use has given a healthy direction to religious and moral ideas.

In one of her sayings, she exhorted people not to differentiate between a Muslim and a Hindu. "They are not different," she said. "Know thyself, if thou art sane," she advised. In a verse, she castigated the fanatical followers of so called religions and said:

O Mind! hast thou become intoxicated at another's expense?
Why hast thou mistaken truth for untruth?
The little understanding hath made thee
attached to others' religion
Subdued to coming and going to birth and death!

Lal Ded criticized the old and meaningless way in which religious rites were performed. She said that God is not pleased with sacrifices. The basis of her religion was not only through love.

Nund Rishi, born in 1377 AD, was a great man. His life as a saint and the glory of his spiritual attainments have made him an object of great reverence. His verses have become stamped proverbs and are used by the people of the valley.

Take a pot but throw out the mud
Destroy hate in others,
The priests have made holes on the heads,
They don't know about the element,
Empty your head, not the body,
Throw away all the evil from your ways.

The Rishi exhorted his followers to control mind and speech to avoid deceit and cruelty which they felt to others. In one of his sayings, he asks:

That hast eaten the flesh of another
How will you get rid of the sin?

material prosperity of the people that one cannot fail to admire him. Zain-ul-Abedin was deservedly surnamed *Bud Shah* or great king. Despite of all calamities having to lead by a noble lord, his name is still remembered with deep affection and gratitude. Take the name of *Bud Shah* before a Kashmiri and at once he will, with a thrilling countenance, thank you with *Padshah*.

During the reign of Sikandar Zain-ul-Abedin's father the Hindus suffered enormously through the persecution of his minister Suha Batt, a new convert to the Muslim faith. It is said that the Hindus fled away and only eleven families remained in Kashmir. With Zain-ul-Abedin's ascending the throne, confidence returned to them. He sent messengers to them inviting them to return to their homeland. They responded with pleasure. He gave the pride of place in his court to Suha Batt, a great physician, and Jonaraj, a great historian who updated the chronology of *Rajtarangini*. Himself a scholar of Persian and Sanskrit he encouraged the translation of a major portion of the Mahabharata into Persian. The *Katha Sarit Sagar* was also translated into Persian during his reign. A general tour-de-force of what was produced and practised. The king built temples and patronized the making of bows and himself abstained from meat eating during the holy festivals of the Hindus. The *Rajtarangini* gives a colourful account of how the king took part in the annual Anga-pata festival when he would don the robes of a Hindu mendicant and undertake the journey on the company of other pilgrims.

Two other names that come easily to the lips of a Kashmiri are of Lalla Ded, the mystic, known popularly by the homely name of Lal Ded, Mother Lal, and Nund Rishi, better known as Sheikh Nur-ud-Din. They are believed to have been contemporaries, even friends, and both saints and poets, contrived to have a great influence on the religious life of both Hindus and Muslims. In fact, there are many divergent views as to which community they originally belonged.

Lal Ded was a follower of Shaivism. Born towards the middle of the fourteenth century AD she preached the message

Islam entered Kashmir in the fourteenth century A.D. The people welcomed its exponent, the great Shah Hamadan with open arms, and the synthesis of Hindu and Islamic religious thought found its greatest exponents in Lalleshwari and Sheikh Nur-ud-Din who continue to be held in great esteem by both Hindus and Muslims. Kashmir has witnessed dark periods of religious persecution but the people true to their tradition have lived like brothers giving solace and shelter to their brothers in distress.

Two names that come very easily to the average Kashmiri's lips are Lalitaditya (724-760 AD) and Zain-ul-Abidin (1414-1470 AD). Lalitaditya ushered in an era of national glory, prosperity and peace. He was tolerant towards all schools of religious thought. Buddhism and Hinduism, the two prominent creeds of the time received patronage at his hands. A Hindu ruler, who constructed temples for the Buddhas as well as for Vishnu and other gods. The king offered liberal patronage to men of letters. Learning flourished, and Kashmir became the 'cynosure of foreign scholars and many cultural missions set out from the country'. His faults as recorded by historians relate to his drinking, he was above religious bigotry. His commander-in-chief was a Buddhist and so were many of his high officials. To take the men of all nationalities he showed great respect and regard. He brought from Kanauj the two famous poets Bhavabhuti and Vakpatiraja and installed them in his capital at Kashmir. Zain-ul-Abidin popularly known as Bud Shah (the great king) was not a conqueror but remains a beacon light for the people of Kashmir for their cherished principles of tolerance and fraternal love. 'Possessed of a broad and tolerant outlook', says Pandit Anand Koul, and dominated with a desire to benefit mankind, he ruled with such equity and justice and did so much to improve the

Marco Polo, Ibn Batuta and Abdur Razzak noticed a large number of Muslim settlers along the Western coast with their mosques and flourishing centres of trade. Each settlement of the Muslims on the Eastern and Western coasts grew into a centre of religious propaganda. It is really surprising that within the course of a few centuries before the advent of the Turks, huge areas in the Eastern and Western regions turned into centres of Islamic civilization and culture without the least resistance from the Sons of the Soil. The case of the Brahman Kingdom in the South offers a glaring instance of the impact of Islam in South Indian politics and culture. This impact is much more glaring when we have to record the rise of Bijapur and Golconda as two other great Muslim kingdoms in the later days.

Northern India came into direct contact with Islam from the time of Muhammad bin Ghori. From the thirteenth century onwards Hindu imperialism based on close confederation of autonomous principalities gradually gave way to Turkish sovereignty and paramountcy. Hinduism came face to face with a dynamic religion which threw a challenge to the philosophic basis of Hinduism, attacked its social structure and denied its pantheistic doctrines.

Speaking of the moral effect of Muslim conquest Cunningham writes :

"The influence of a new people who equalled or surpassed Kshatriyas in valour, who despised the sanctity of Brahmins and who set not only proclaimed the unity of God and the utter vanity of mortal beings gradually to operate on the minds of the multitudes of India. New superstitions animated old credulity. Pirs and Ghazis, saints and martyrs equalled Krishna and Bhairava in the number of their miracles, and the Muhammadans almost forgot the unity of God in the multitude of intercessors whose aid they implored".[1]

In the words of Cunningham again :

"The last result of the conflict between Hinduism and Islam was the institution about the end of the fourteenth century, of a comprehensive sect by Ramananda of Benares. He taught that the law of man's equality before God and admitted proselytes of people as his disciples."[2]

[illegible] cannot be explained away by [illegible] [illegible] [illegible]

[illegible] the Muslims have made for the evolution of a [illegible] in India. Take the question of language which is of fundamental importance, the chief medium of expression of the thought of the spirit. Arabic is the sacred language of Islam; it was also the mother tongue of those early [illegible]. It is not now the language of any people of Muslim faith, although it is studied by the [illegible]. Turkish was the spoken tongue of the Muslim peoples from Central Asia. Persian was the [illegible] from the borders of Mesopotamia to the [illegible]. Neither of these languages is today spoken by the [illegible] or by the descendants of the conquered.

On the contrary, the Muslims adopted the Indian languages and made them their own. Urdu grew from their struggles. The Muslims of [illegible] Punjab, of Bengal, of Gujarat, in other words, the peoples of the north-west and the east, [illegible] their own forms of speech. There remains one all-important question, that of [illegible]. Urdu is [illegible] not given rise to any [illegible] which can [illegible] the [illegible] of the majority of the people. The history of the conquerors of India [illegible] to Arabic, but of course [illegible] and [illegible], it has [illegible] in fact the origin of the [illegible] which is known by the name of Pir Ali. It [illegible] the Muslims also who [illegible] the [illegible] into a [illegible]. Hindus and Muslims have [illegible] to [illegible] the [illegible] it may be [illegible] [illegible] of [illegible] among the [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] to Hindu, a great number of Muslim [illegible] the [illegible] in two ways. There was a [illegible] [illegible] [illegible] [illegible] gave the depressed [illegible] [illegible] the prospect of [illegible] their social [illegible] [illegible] [illegible] never says that the Muslim success

[illegible] and the use of the [illegible] common to Hindus and Muslims.

It is true that the actual facts and events of the two communities were different but the [illegible] was one of [illegible]. Many [illegible] to Dussehra [illegible] to Muslims at [illegible] were [illegible] which were common to both the [illegible] festivals were [illegible] [illegible] both [illegible].

The Muslims adopted [illegible] to replace the [illegible] the Dussehra of [illegible] prosperity and childbirth like the seventh day of [illegible] the shaving of the child's [illegible] Muslims [illegible] of the birth of [illegible] to both [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] famous lines:

[illegible]

[illegible]

Dussehra is the most [illegible] [illegible] [illegible] [illegible] [illegible]

Mughals, Turks and Afghans and whose descendants continued to exert supremacy and dominion for five hundred years and more, have practically disappeared almost completely. The Muslim conquerors have either abandoned their racial identity or clan connection and have merged themselves into the general mass of the Indian people. Tribes and families which retain a name or a trace in the annals of the old Muslim rule in India have known it only to forget it. The process of assimilation has been continuous throughout the centuries. Conversion, social intercourse, free welfare activities, close relations and intermarriages with the people of the land have removed their differences and brought about racial homogeneity.

[illegible] the Muslimans of India developed an organization similar to that of the Hindus. Muslim societies have their Muslim counterparts of other castes, but they have developed complexities with the Hindu caste system. Syeds [illegible] at Brahmins, Mughals and Pathans with Kshatriyas, Shaikhs with Vaishyas, the group of artisans and craftsmen and labourers with Shudras. The distinctions between the four divisions were based on birth, occupation and social status. But [illegible] the Muslim society, there was no [illegible] of the Hindu system of untouchability both the Muslimans and Hindus.

[illegible] Arab and [illegible] other [illegible], from [illegible] society, the [illegible] not [illegible] the Muslims [illegible] but [illegible] a matter [illegible] but those of [illegible] to [illegible], that [illegible] [illegible] [illegible]

The Quran teaches tolerance. "Let there be no compulsion in religion: Truth stands clear from Error: whoever rejects Evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things." Another reason for this commandment has been given. But if God had pleased, verily all who are in the world would have believed, all of them together. Will then compel men to believe.

The Bible teaches tolerance and forgiveness in these noble words: "Whosoever smiteth thee on thy right cheek, turn to him the other also." The commandment of the Quran: "Repel evil with that which is better: it is most likely to make a friend of him with whom you have an enmity, as if he were a bosom friend." The same idea is expressed with greater boldness of imagery in the following words of the Quran: "And a reward for a wrong is a wrong like thereunto: but whoso pardoneth and maketh peace, his reward is with God." And again: "And the recompense for an injury is an injury equal thereto: but whoso forgiveth and amendeth, his reward is with God." Again: "And the good deed and the evil deed are not alike. Repel (evil) with that which is better, and lo! he between whom and thee there was enmity will become as though he were a bosom friend." Again: "And those who, when an evil befalleth them, defend themselves." Again: "And those who, when they are angry, forgive." Again: "And those who hearken to their Lord and establish worship." Again: "And those who, when they are angry, forgive." Again: "And those who, when they are angry, forgive." Again: "And those who, when they are angry, forgive."

In Akbar's time a unity was reached between the two communities which started from the bottom to the top. Akbar's efforts to give it the form of a religion, or a creed to fall in love with, did not succeed, and they were not needed; and, like his other efforts, were premature. But the movement which he represented in his person, succeeded in the end. The new bonds that it created were not to last for long. But after its power could not be in obstruction to the full it was felt that throughout the Mughal period the two communities were to some extent, the movement continued to widen and deepen in its course.

It will be conceded by everybody that the Muslims of India, with the exception perhaps of a very microscopic minority, are also Indians before they are Muslims. There is scarcely any trace of the old Arab, Turk and Persians left. It is impossible to distinguish the descendants of the Arab settlers who came under Muhammad Bin Qasim or of the Afghan armies which poured over the valley for hundreds of years. The Pathans, Afghans which entered India in the wake of the Ghaznavi wars,

although the Muslimans have to ask them to appoint their *pirs* and governors

Despite of the existence of these relations, there were not any deep cultural differences between them. They took pleasure in the study of each others' religion, philosophy and science. Their arts were common. They had no prejudices in regard to participation in the fairs and festivals of each other. They spoke the same language, wore same clothes, furnished their houses in the same style and used to look upon the life of this world if not also the next. Their industry and commerce, urban and rural occupations were parts of one economic system.

After the middle ages, when Muslim rule, Hindu and Muslim reformers had led movements of emotion and more profound character, with both communities, the reformers of the 19th century were exclusive. For example, compare Kabir, Nanak, Chaitanya, Dadu, Tukaram, Basveshwar, Pran Nath and others with Sir Sayed and Swami Dayanand. The medieval religious leaders cared essentially for the substance and reality of religion and looked upon external acts, doctrines and dogmas as the other hand the modern reformers have been concerned chiefly with the philosophy and tenets of religion rather than its inner emotions and spiritual content.

No account of cultural synthesis is complete without a discussion of the role of the Muslim attitude towards religion other than their own. A great deal of misunderstanding prevails on account of the false propaganda spread by their enemies. Europeans writers from Voltaire to Carlyle and the rest have said that the non-Muslim world has almost come to believe that Islam has been a religion of violence, of force, of accommodation, hatred and bigotry. But the facts are known to the people of the world. Long before Europe had come to enjoy the benefits of order, security and civilization, Muslim empires were established and complete checks were placed on the power of the priesthood. Muslim rulers were generally tolerant and [illegible]. Akbar was the most [illegible] Akbar [illegible]

The conditions [illegible] for the strong social synthesis were [illegible] of religion that acted as powerful bonds

social and cultural synthesis, political integration and a secular outlook. Destiny had ordained the Mughals to play this far-reaching role, and despite all disruption which followed at the end of Aurangzeb's rule the process of progressive synthesis could not overwhelm the antithesis of social life and Hindu-Muslim relations continued the same upto 1857.

The Universal surge of loyalty and devotion towards Bahadurshah, the symbol of political unity, in every shape, for the first time in history, that India has become politically self-conscious and that the foundations of Indian nationalism had been truly and deeply laid.

Throughout the medieval ages the Muslims took enormous pains to acquaint themselves with the religious literature of the Hindus. They translated books of important texts into Persian the vedas the Upanishads the Mahabharata the Ramayana the Bhagwat Gita the Puranas the yoga vashishtha the Jog Shastra and the vedanta Shastra.[3]

Among the later writers may be mentioned the name of Mirza Mazhar Jan-e-Janan (1699-1781 A.D.) Mazhar's attitude towards Hindu worship of idols :

In idol worship the process is same as the Divine ordained propitiatory which is prescribed by the Muslim faith.[4]

Mahmood Shabistri (A.D. 1317) the author of Gulshan-e-Raz writing on the theme of the unity of existence explains the difference and similarity between Islam and Hinduism.

"The idol is the expression of love and piety in this world and to wear the sacred thread is to take the resolve of service. As both faith and truth are found in the sacred thread and idol is the essence of idol worship. As the sacred thread is the expression of resolve so one out of them cannot be the [illegible] Muslim knows what the idol is and does not consider it to be a real God as Hindu does, but he worships it as a symbol of the deity which is real."[5]

Sir W. Hunter in his book "Indian Musalmans" and Fatwa of the Qazi of Agra [illegible] the Hindus should regard regions of the "[illegible] Cow [illegible] Muslims should [illegible] Id Festival prayers and maintain the laws of Islam

Late Dr Shafa'at Ahmad Khan, a well known scholar of modern Indian history rightly said that, "For the scientific student of history India is a fallow land beneath which lay buried a civilization and a culture which were to become objectives alike of admiration and respect. Indian historian must consequently, roam far and across the gulf of ages and base his work on the severe frame work of abstract truth."

History demands a clear vision of the world in which we live. History is capable of changing our vision of the contemporary world. History requires imagination, yet it is not a mere romance. History demands philosophical background, yet it cannot be achieved by philosophical speculation. History rests on the belief that we are the products of our past and that it is desirable and necessary that we should know how we have come to be, what we are. But we have to acknowledge the fact that each generation creates its own past. Under the stress of nationalism and material aspirations of India the past is being re-examined and re-interpreted in accordance with new interests.

When the forefathers of Islam came to India they must have seen that the ancient country had its high tenets in regard to religious tolerance, perhaps the highest for the age in which they were given. They must have wondered at the more that the people who were so distant to outsiders and so free from aggressive and political bias were the most conservative in the world and rigidly exclusive in their social habits and customs. The genius of their caste system with its political repression of hyper-critical and creative activity had to be built up anew in the Islamic structure. The people had to be welded into a new communal and corresponding political unity had to be created to serve their economic needs and save them from foreign attacks. The need of the hour was to create a new

The Legacy of Islam:
A Panorama of Composite Culture

29 Ibid , p XXXV

pp 52-60

31 Chiragh Ali op , cit , p. 11

32 Ibid , pp 10-11

33 Ibid pp XXXVI

36 Ibid , p. 284

38. Ibid , p 99

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10. Secret papers relating to the appointment of Khan Bahadur Col by Khwaja and others against suggestion of Mahant Mata Swami 1944 Exhibit D
11. **Ibid Exhibit No. 11.**
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22. Ameer Ali The Spirit of Islam p 172
23. Ibid p 426
24. Ibid p 23
25. Ibid p 42
26. Ibid p 245
27. Chirol Sir A The Proposed Reforms p XXXVI
28. Ibid p 1

of social progress and that it should concern itself with spiritualism rather than with the temporal sphere of life. Therefore they discarded the traditional notion of **Jihad**, **Darul Harb** and **Darul Islam** and political pan-Islamism. It was the first concerted attempt towards the modernization of Islam in this country."

Corpus

direction of reform and progress [1]

n among the Indian Muslims

Therefore law should be in consonance with the exigencies and the requirements of the time.[33]

It is significant that Ameer Ali supported the abolition of polygamy. He regarded it as much opposed to the teachings of Mahommed as it is to the general progress of civilized society, and true religion.[34] Ameer Ali held that polygamy is abhorrent to the laws of Islam.[35] He also opposed the existing rules of divorce.

The prophet looked upon the custom of divorce with extreme disapprobation and regarded its practice as one of the evidences of the backslidings of society. He repeatedly declared that the [illegible] were displeased with those who [illegible] (Ameer Ali.) These views [illegible] Muslim [illegible] [illegible] [illegible]

[illegible] Afghani as well as the protagonists Hindi [illegible] bow to his concept of composite culture.

Sir Syed's legacy of secularism was carried forward by Maulvi Mushtaq Ahmad and S Khuda Bakhsh. Mushtaq Ahmad Sir Syed's [illegible] to its origin. [illegible] to the spirit of the [illegible] Mushtaq Ahmad's letters he wrote to Sir Syed

[illegible] talk and heresy

[illegible] Bhopal to [illegible] Begum [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

punished

[illegible] to him.

[illegible] (March 12, 1860) "[illegible]

[illegible] given out [illegible] Rama [illegible]

[illegible] Thereto [illegible] the same [illegible] [illegible] [illegible]

order to support [illegible] but they [illegible] a copy of a [illegible] issued by Murad Bakhsh during the reign of his father, dated 5th Shawwal 1051 A.H. This order was issued by [illegible] on the Emperor's behalf on the petition of one Devaji [illegible], who was the then priest of the Mumbadevi [illegible]. Hakim Muhammad Mahdi the Waqianawis looked into the old records and verified the claim of the petitioner. Thereupon it was ordered that the [illegible] (Abbasi) should be realized by the tahsildar of the Kotwali for said deep [illegible].

The copy of the [illegible] by Mu[illegible] the year 11[illegible] [illegible].

The [illegible] the issue of the copy after such a long [illegible] order should be carried out during the [illegible] Aurangzeb. Had the [illegible] one would have cared to [illegible] copy of a dead [illegible] other royal [illegible] the archives of the [illegible] were brought to my knowledge by the then Mukand Lakshman Nanjar who [illegible] a few papers of the time of Aurangzeb.

[illegible] historians [illegible] the demolition of the Chaul [illegible] by the Nizamshahi of Ahmednagar but [illegible] Portuguese [illegible] and [illegible] to the [illegible] and [illegible] Vaqaat-i-

The sanad [illegible] to the [illegible] and the [illegible] Sardar, the [illegible] represented to that [illegible] and [illegible] presence the [illegible] who [illegible] they assert [illegible] the court that whereas [illegible] His Majesty the exalted [illegible] as appointed as [illegible] the protector of the office of the [illegible] Muhammadi, the shadow of God dated the [illegible] of [illegible] Ramzan in the year thirty one [illegible] Pargana [illegible] and Sarbagh in the [illegible] the [illegible] Sarkar [illegible] of the Subah of Ahmedabad [illegible] [illegible] has been settled as a perpetual [illegible] and that the [illegible] [illegible]

Assam. This temple and its Pujari were granted a piece of land and the income of some forest for the **bhoga** offered to God and the maintenance of the **Pujari** by the Hindu rulers of Assam. When Aurangzeb occupied the province he confirmed by issuing the said farman confirming the earlier Hindu grant of the land and income in favour of the said temple and its Pujari.

The text of the Sualkuchi Farman runs as follows:

Be it known to the present and future noble inhabitants of important affairs, Chaudhari, Qanungos, Muqaddams and peasants of parta Bhurbat in the Pargana of Hajo, the farman of Lashkar that 21.2 **Biswa** of land to be separated from the **Jama** (total revenue) of which amount its revenue was settled at Rs.3/- and his son the Pujari, it is granted, according to the orders of the previous rulers. At this time the truth of the matter was that of the forest of the above mentioned parta twenty cost of the **Mahsul** collections of the said parta and the cost for the guard were also to be collected from the same parta. He should be allowed as the remuneration of the above products to the said officers. To receive the said land the said Pujari of the above mentioned temple should present himself to the Mahals (Mahal) and the **Mahals** should not demand any thing from the said Pujari. The said Pujari should enjoy the said land as **bhog** and remain engaged in the worship of the said God. The said Pujari should not cut trees and other things on the said forest. **Sanad** of this kind they should not demand from the said Pujari. Whoever becomes, apart from this, should not interfere. Written the said land in the 10th year of the Accession of His Majesty."[18]

That Aurangzeb had the above said farman issued under his seal and that the said farman was actually received by the Mandir there is no doubt. There is even now the said temple of Siva where the Pujari is found to worship the God regularly without any break. This deep is known as **Nanda deep** because of **ghee** was lighted in the Nanda deep [illegible] from the time immemorial past. And the priests of the temple say that it continued in the Mughal period also, and even Aurangzeb maintained this ancient tradition. Unfortunately they have no royal

[illegible] Jangams [illegible]

[illegible] (1672 AD)"[illegible]

[illegible] Jangamas [illegible] Nisar [illegible] otherwise "[illegible]

This [illegible] only show that justice was inherent [illegible] in distributing the Nisarte Hagu [illegible] land of 178 bighas was in [illegible]

has sorrowfully said

tyrannical and cruel monarch)

tion of Hindu temples [5]

It runs as follows :

by Emperor Aurangzeb. Aurangzeb ordered Jagir
of the [illegible] [illegible] that the farmans
were [illegible] [illegible] Aurangzeb [illegible]
[illegible] [illegible] Jagir [illegible]
and the word [illegible] [illegible] [illegible] pro
and bhog of [illegible] [illegible] How can Aurangzeb be charged
with idolatry ?

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] P
before [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Dr Sir Jadunath [illegible] [illegible] [illegible] [illegible]
Persian text Aurangzeb [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] characters the general Kannada [illegible]
[illegible] scene of these two [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Tipu S... from a ... which ... to the personal Library ... Victoria ... Queen ... that ... were concocted and false

Dr S... was ... as ... of history for ... Mr ... M P ... Parliament ... the ... Dr ... the ... Mysore ... Prof S... was ... offer ... Sir ... Shastri has been ... of course

However, I was ... that the same ... was still existing ... preserved ... VII and VIII classes in 1972

In YOUNG INDIA ... Mahatma Gandhi dated January, 24 ... on page 31 ... the following ...

... Tipu Sultan of Mysore is represented ... as a ... was ... inherited ... But he was ... with his usual ... was ... The Author ... Mysore ... to Tipu's ... Mysore ... tapes ... other ... for ... Mysore ... and ... reproduc...

emperors of Iran".

all having a common feeling"[1]

Sharia

conversion or the sword

historiography will tell

of this glorious age

the middle ages

Distortion of Medieval Indian History

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of his taste

neighbouring Hindu Rajas

country."[39]

than Alexander was to Aristotle."[1]

Synthesis in Art and Architecture

religion and Moses his own "[35]

outlook Bernier reports

Search For Religious Synthesis

Aurangzeb's Outlook

Akbar, Jahangir, Farrukh Siyar, Sulaiman Shukoh and Shah Shukoh took Hindu princesses for their wives. The Hindu royal family of Kachh formed matrimonial alliances with the Muslims.[1]

On the other side, the Hindu kings were eager to establish relations with the Muslim rulers, and the royal families of Rajputana were not slow in following such instances. Raja Bihari Mal of Jaipur, Raja Todar Mal of Bikaner and Raja Man Singh of Amber had married their daughters to the Mughal emperors. The love affair of Peshwa Bajirao I and Mastani is well known. She was a dancing girl of Bundelkhand. Peshwa's constant companion and supporter in Bajirao's campaigns and military expeditions was Mastani.[2]

Shivaji, the founder of the Maratha power, had married eight wives. Among them, Soyarabai was the favourite queen. She was the daughter of Hambirrao Mohite, the Commander-in-Chief of the Maratha army. Shivaji's eldest son Sambhaji was born of Soyarabai. Rajaram, the younger son of Shivaji, was also born of Soyarabai. Soyarabai was a clever woman and she wanted to secure the throne for her son Rajaram. She, therefore, began to intrigue against Sambhaji. Sambhaji was arrested by Aurangzeb in 1689 and was executed. Rajaram succeeded to the throne. Soyarabai was appointed Regent. She was a capable administrator. She was the real power behind the throne. She was the virtual ruler of the Maratha kingdom. She was a great patroness of learning. She was a poetess herself. She composed verses in Marathi. She was a great diplomat. She was a skilful politician. She was a brave woman. She was a great leader of men. She was a great general. She was a great statesman. She was a great ruler. She was a great woman.[3]

It was realized by the Muslim rulers of the whole that the Hindus could not be ruled by force alone. Force was necessary to establish the Muslim rule, but it was not sufficient to maintain it. The Muslim rulers realized that the Hindus could be ruled only with their consent. Akbar was the first Muslim ruler who realized this fact. He, therefore, made a sincere effort to win the confidence of the Hindus. He abolished the pilgrim tax and the jizya. He appointed Hindus to high offices of the state. He married Hindu princesses. He adopted a policy of religious toleration. He tried to establish friendly relations with the Hindu rulers. He succeeded in his efforts to a great extent. His successors followed his policy. Aurangzeb was the only exception. He reversed the policy of his predecessors. He imposed the jizya. He appointed Hindus to high offices of the state. He married Hindu princesses. He adopted a policy of religious toleration. He tried to establish friendly relations with the Hindu rulers. He succeeded in his efforts to a great extent. His successors followed his policy. Aurangzeb was the only exception. He reversed the policy of his predecessors. He imposed the jizya.[4]

In 1298 the Mongols once again invaded India. This time they came with a large army. They were defeated by Alauddin Khalji. Many Mongols were taken prisoners. Among them were Muslims. They were converted to Islam. They were given lands in India. They were known as Neo-Muslims. They were loyal to the Sultan. They were a source of strength to the Sultan. They were used by the Sultan to suppress the Hindus. They were also used by the Sultan to suppress the Muslims. They were a source of weakness to the Sultan. They were used by the Sultan to suppress the Hindus. They were also used by the Sultan to suppress the Muslims. They were a source of weakness to the Sultan.[5]

among the Hindus.[37]

chief.[41]

and Narsingh Rao of Kherla [42]
ruler, wedded the daughter
Shah, the Sultan of Bijapur
sister of Mukund Rao, a Brah-
Band of Bidar (died

Day of Resurrection "

Muslim theologians

Sharīat

Ulema

of the Book (ahl i Kitab)

Dr Ishaq Effendi, the Minister of Medina, and [illegible] Ishaq Effendi, the Minister of Medina, and [illegible] to become Mahomet's [illegible]. To the Mahometans of to-day he was Ghazi [illegible] to [illegible] to [illegible] to this day in the most suitable [illegible] and [illegible] But the unbiased [illegible] the [illegible] of [illegible] to [illegible] the Mahometan [illegible] and [illegible] and [illegible] to be ranked among the [illegible]

After the Ghazi and the Greeks [illegible] war the destruction of the [illegible] Medina [illegible] one of the most [illegible] Arab [illegible] [illegible] The finest buildings of [illegible] and [illegible] of Mahomet were [illegible] and during the seven days the Ghazi [illegible] [illegible] [illegible]

Islamic Mysticism The [illegible] Wahdat o Wujud.

(Jism) [illegible]

The Muslim [illegible] and Ghori two hundred years later

Muhammad bin Qasim [illegible] their pre-eminence. They were [illegible]

reformer was [illegible] that who was a powerful [illegible] of the [illegible] totally [illegible] to [illegible] [illegible] [illegible] [illegible] a fearless [illegible] [illegible] [illegible] [illegible] [illegible] Hindu or Muslim [illegible] [illegible] [illegible] [illegible] [illegible] accepted whatever he thought [illegible] [illegible] [illegible] [illegible] There were [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] devotion implied worship [illegible] Absolute [illegible] sins devoid of all objects [illegible] Realization of His praise [illegible] for His sake [illegible] to His remembrance [illegible] seeing Him in [illegible] under any creed and [illegible] thoughts.

The states of emotions and processes have come [illegible] the Masnavi Shatakat in [illegible] hal and muqam [illegible] stages of mystic) [illegible] Abu Nasr [illegible] the chief the best treatise on Sufism [illegible] Repentance (2) Abstinence (3) [illegible] (4) Poverty (5) Patience (6) Trust in God [illegible] (8) the seven states namely (1) Nearness (2) Nearness to God (3) Love (4) Fear (5) Hope [illegible] (7) Intimacy (8) Tranquility (9) contemplation and (10) Certainty

[illegible] of the Sufis [illegible] Sanai [illegible] Masnavi [illegible] and Nimatnama, the [illegible] Sanai [illegible] and the [illegible] of the [illegible] of Rumi and [illegible] [illegible] the [illegible] [illegible] [illegible]

worship. As things are the expression of [illegible] them must at least be the [illegible] the Vedic [illegible] does is then be worthy [illegible] [illegible] [illegible] not see on the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

Buzasaf Bodhisattva

Fana Nirvana Muqanna'

to extinction is Buddhistic

(AD 940)[21]

Ka'fab wa
Dimnh

Kandahar and Ghazni

Chinese

Brahma Sabhabhoot

every side

Influence of Buddhism on Islam

of India's religious conceptions

Sumeru

But

against Muslims."

learning

physician to cure him of an obstina

by Hindus

Muhammad Qasim ordered [illegible] to be assigned to each person because of their property that had been plundered. He appointed people from among the Brahmans and the chief citizens to collect the land taxes from the cultivators, that there might be a check, strength and protection.[1]

Muhammad bin Qasim marched three [illegible] days and passed orders concerning their protection. They were protected against oppression and violence. Each of them was entrusted with an office.

Their Governor of the city [illegible] and he reported to superior wisdom [illegible] as to [illegible]. As they [illegible] and submission and have agreed to pay taxes to the Khalifa, nothing can be properly required from them. They have taken under our protection and we will in no way [illegible] their lands [or] their [illegible] property. Persons [illegible] to worship their gods. No one is to [illegible] from following his own religion. They are to act in whatever manner they like.

Muhammad bin Qasim ordered [illegible] to [illegible] and the Brahmans to bind their temples [illegible] with the Muslim rulers live without fear and [illegible] to better themselves. He also enjoined them to maintain the indigent Brahmans [illegible] to observe the rites and customs of their ancestors [illegible] the Brahmans according to former practice.[2]

The [illegible] of the Ghaznavides were of the nature [illegible] rather than conquest. Mahmud [illegible] Hindustan with the character of a religious [illegible] Hindus [illegible] Hindu [illegible] the [illegible] and [illegible] was intended to [illegible] with the [illegible] by [illegible] with [illegible] [illegible] [illegible]

The rise of Islam is one of the marvels of history. In the summer of AD 622 a prophet without honour in his own country left his native city to seek asylum in the town of Yathrib, since known as Madinat un-Nabi, the city of the Prophet, more than two hundred miles north of Mecca. The town which had cast him out little more than a century later the successors and the followers of the fugitive were ruling an empire which extended from the Atlantic to the Indus and from the Caspian to the cataracts of the Nile and included Spain and Portugal, some of the most fertile regions of southern France, the whole of the northern coast of Africa, upper and lower Egypt, [illegible] Native Arabia, Syria, Mesopotamia, Armenia, Persia, Afghanistan, Baluchistan and Transoxiana.[1]

It was in AD 711 that the first Moslem governor, Muhammad bin Qasim, crossed the salt deserts [illegible] of the first Moslem kingdom in Sind. When the Arab commander reached Aror, the citizens resisted the invaders [illegible] for seven months. Then they sued for peace, insisting on conditions, one, that no resident of the city be killed, and two, that there should be no interference with their places of worship. Muhammad bin Qasim in accepting these terms said: "The temples of Hindustan are like the churches of Christians, the synagogues of Jews and the fire temples of the Magians."[2]

Regarding the invasion of Sind two things may be noted: (1) that the oppressor of the native rulers was the dominant cause of the success of the Arabs and (2) that apart from the slaughter and plunder during the actual course of war, the moment victory was won and peace concluded a masterly policy of administration was followed which stands in striking contrast to the deeds narrated in the contemporary European history. Here are some of the Qasim's orders:

The Confluence of Islam and Hinduism

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ISLAM
AND
INDIAN CULTURE

Mr. B. N. PANDE
Governor, Orissa

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